THE TESTIMONY and EVIDENCE OF THE Church of Scotland AGAINST Pelacy and Popery:

OR, A Brief Account of the Conveyance of *Presbytery*, shewing for 1600 years the Usurping of *Malignants* over Christ's Prerogatives.

Reader,

FOr thy Conviction and Confirmation this is published; but a more methodical and ample Account expect. Lo, here are the Sufferings of Christs Martyrs at this juncture of time stated, *viz.* A Co-ordination of Powers, and Subordination of Persons. That as nothing ought to derogate from the Kings Prerogative, yea in Church Affairs *circa sacra*, even so it ought to be maintained in Christs Prerogatives, no Installing of any other in his Function; this we say (being the Productive cause of that necessary and self-defence justifyable by Scripture and reason) did induce us to make this more patent to thee; though indeed a late Author (known to be the Varlet of the World,) hath published a Pamphlet, and thereby doth undervalue the Scriptural pattern of *Phinees* for this effect; but, no wonder in this point so it be, since Scripture is not their rule: But not to detain you with Scriptural examples and patterns, we pray you view *Morland's* History, giving an account of that horrid Persecution 1555. carried on by pretended Protestants, against the real Protestants, prevaricating to gain their design; do not we see the Marquess of *Pianeza*, who then commanded the Duke of *Savoy's* Forces, opposed by a very small number of the Suffering Party at that time, whom

God signally countenanced under the Conduct of *Joshua Gianavel*, and many other passages of this nature. But to the point relating to the Conveyance of Presbytery.

First, This appears from the Apostolick times, where we find the plat-form of Government Instituted; were there no more but the very word it self, 1 *Tim.* 4. 14. But we find it very evident from Scripture, a reciprocal Relation and Identity betwixt an Elder, Bishop, and Pastor: upon this account doth several of the Fathers (for which read *Abrahamus Scultetus, in medulla Theologiæ Patrum*, Birklers *Protestant Evidence*, &c.) use this Proverb, *Phrasi Pontificia, non Phrasi Apostolica*, not after Christs Order. It is true, we find the adversaries running unto that Angel, *Rev.* 2. for strength, but none it will afford them, though they should fortifie it never so much with the Citations of *Riberia, Lyra, Pererius, Tertul. Ignatius, Eusebius*: That *Polycarp* was Bishop of *Smyrna* the very same time, for our Saviour speaks to the Angel of the Church of *Smyrna* in the plural number, and therefore he may truly be said to write to all the other, as well as to one; but yet do some tenaciously, (though Ignorantly,) urge this as *Timothy* had been Bishop of *Ephesus*, whereby do they offer no little injury to him, charging him to be guilty of Apostacy, of leaving his first Love, out of blind zeal to Episcopacy: And as for the Testimony of *Pererius*, &c. whom they lay weight on, it conduceth nothing to their point, unless they will take in the *Pope's* Approbation also, as being the Father of the Family. But further, will any Learned Historian, if a Protestant indeed, receive those to be from the Fathers, who are but their Counterfeits, which *Dallile, Perkins*, &c. doth clearly make out, having no resemblance of their Spirit; therefore the question is here, whether these Testimonies be from them or not, and if ye read the fore-mentioned Authors, ye will find the right use of the Fathers flat contrary.

But let it be an Hypothetical Proposition for the adversaries, that these Angels were *Personæ singulares*, and that the word Angel were to be taken individually, yet this will not advantage them; for *Beza, Hierome*, &c. do Interpret the word to the President, and by him to the rest of his Colleagues, and the whole Church likewise; so that the humane Invention of Episcopal degree cannot hence be concluded; nay, not so much as the Office of a perpetual President should be of necessity, as the thence arising Oligarchical Tyranny (whose head is the Antichristian Beast) now at length with the most certain ruine, not of the Church only, but of the Word also, maketh manifest; by which quotation it appears, that *Beza*, though he held the Angel to be a single person, yet only as *Angelus præses, non Angelus princeps*, as a Moderator in a Presbytery, or an Assembly, or Speaker in a Parliament; this Bishop *Reynoldr* also acknowledgeth: From which we may safely conclude, that though we should grant, (which yet we do not) that this Angel is a single person, it will not at all help the Episcopal Hierarchy, for he is but a Moderator of the Presbytery, having no Superiority of Power, either in Ordination or Jurisdiction above Presbyters, which kind of Government is purely Presbyterial, muchless, as some would have, even from this Text, *Archiepiscopal & Metropolitical*.

But further, it can never be proved, that these *Asian* Angels were Bishops in a Prelatical sense, much less Archbishops and Metropolitans; for it's agreed upon by all

all parties, that in the Primitive times there were not such fix'd Congregations or Parishes, and that they were united into Dioceſſes 260 years after Christ; and therefore ſure we are, that there could not be Dioceſian Churches and Biſhops, formally ſo called in the Apoſtles dayes: And though *Polycarp*, by *Tertullian* and *Irenæus*, be called Biſhop of *Smyrna*, yet it is confeſſed by all, that they had all one name, even in *Irenæus* his time; and therefore the debate is, whether they be Biſhops according to the See of *Rome*, *Phraſi Pontificia*, or *Phraſi Apoſtolica*. But it's objected by a late Author in two Paradoxes, that where ever the word Biſhop is uſed in the New Teſtament, it is to be taken in a Prelatical ſenſe, and that whereſoever the word Presbyter is uſed, it is to be taken for a Scripture Biſhop. *Anſwer*, That theſe Aſſertions are contrary unto Antiquity, and needs no confutation; *Bellarmine* himſelf inſtructs this Author, who is his Scholar, better, that a Biſhop that is not firſt a Presbyter is a meer figment. Epiſcopacy then had made a Tergiverſation, or turn'd its back upon the word of God, becauſe it will do nothing for their defence. Where ſhall we go now? deſcend, ſay they, unto the Practice of the Church.

Secondly, Biſhops, ſay they, have continued for 1600 years, whereupon *Columbus* not being ordained by a Biſhop, as being preſent in the Presbytery, was pronounced null and void, and *Aerius* was accounted by *Auſtine* and *Epiphanius* an Heretick, for holding an equality, *Anſ.* From the words of *Jerome*, we ſee clearly, that for a long time the Church was govern'd by the Aſſembly of Presbyters, and that Biſhops came in *Poſtea & Paulatim*. But it may be objected *Jerome* in his 85 *Epiſt. ad Evagrium*, calls the Superiority of a Biſhop over Presbyters, an Apoſtolical Tradition; but pray read on, the reaſon, ſayes he, why afterwards one was Elected and ſet over the reſt, was for the Cure of Schiſm. Its hard to conceive how this imparity can be properly call'd an Apoſtolical Tradition, when he hath mention'd *John* the laſt of the Apoſtles, ſaith it was *Poſtea*, afterwards, that one was ſet over the reſt. But

Qu. How long was the Church thus govern'd without Biſhops? *An.* We grant indeed that a little after the 90 year of our Lord, this Spirit of preheminence, ſuch as was in *Diotrephes*, did begin to grow, but were it not tedious here, by the ſeveral periods in the ſeveral Centuries, it might and afterward ſhall be made to appear, that before the year 140. there was not a Biſhop over Presbyters, for which view *Blondel*, *Wale*, *Meſſalinus*, *Antigonius*, *Heildebert*, &c. and ſure we are, that *Clements*, who lived in the firſt Century, in his famous Epiſtle to the *Corinthians* (an undoubted peice of Antiquity) makes but two Orders of Miniſters, Biſhops and Deacons, as Officers appointed by Chriſt, for governing, ruling, and rectifying any ſuch diſorders in the Church, and this government to be diſtinct from the Civil Magiſtrate: yea, the ſame *Clement* adds, *page* 57. *That the Apoſtles, knowing by Jeſus Chriſt, that there would a Contention ariſe about the name* Biſhop, *they appointed the foreſaid.* Reader, peruſe the 56, 62, 69, 73 *page*. The like Record we have of *Polycarp*, that famous Diſciple of *John* the Apoſtle, who lived alſo within the firſt Century, and wrote an Epiſtle to the *Philippians*, perſwading them to be ſubject to thoſe Orders, Biſhops and Deacons, as unto God and Chriſt: Nay, Biſhop *Biſſon* himſelf ſaith, *page* 158, 159. That Elders at firſt did govern

by common Advice. *Gratian* in his Decrees brings in *Jerom* word for word affirming the same.

But it is objected, that the blessed *Ignatius*, who lived in the first Century, hath in his Epistles clearly and fully asserted Episcopal Government.

Ans. We intreat the Reader to advert, that in the Primitive times there were a number of spurious works put forth with Conterfeit Titles to gain Credit to their Errors, (so that the Prelates can have nothing but a Sandy Foundation) such were the Epistles of *Paul* to *Seneca*, and *Seneca*'s to *Paul*, the works of *Dionysius Areopagita*: The like deceit hath been used in *Ignatius* his works, so as it is proved by *Vitellius*, in three invincible Arguments, that five of these Epistles were written by *Pseudo-Ignatius*. The Reverend Archbishop of *Armagh* saith, that there are but six of these Epistles that are Genuine; and that even those are deplorably adulterated. *Rivet* speaks judiciously, that in these Epistles, some things are defective, some things added, some things changed, and none to be the object of Faith, but in so far as they agree with the Apostolick Writings; so also doth *Baronius* to this agree. *Cooke* in his *Censura Patrum*, *Salmasius*, yea the pious aforesaid Bishop, tells us out of *Casaubone*, that amongst all the Ecclesiastical Monuments, there are none in which the Papists put more confidence, then *Ignatius*, and so must the Prelates also accordingly: For *Baronius* in the second *Tome*, *page* 109. saith, that these Epistles are the very Tower of the Pontifician Doctrine; and more, that *Theodoret*, *Galasius*, *Athanasius* quotes out of them, there it is not now to be found, and if it be found, it is vitiated; yea, we find that *Ignatius* in his Epistle to the *Trollenses*, if it be his, bids them be subject to the Presbytery.

Thirdly, Now we had a transient view of the Tract of time, till, and beyond *Constantines* dayes, whose zeal to the cause of the Lord, did promote Presbyters above their Sphere, and Gods Institution, who turned at last subservient to the promoting of the Antichristian Beast, which gradually was accomplished, till the 603 year of our Lord, when *Phocas*, being Emperor, an Usurper over the Empire, did ingratiate *Boniface* to himself, by giving, and he arrogating to himself the Title of Universal Bishop; so is Episcopacy the Stirrop to Popery; against which, did *Gregory* vehemently exclaim; yet notwithstanding of all this, the Lord did preserve his Government amongst a great number, in the Rise, Reign and Rage of Popery, for which see *Aureolus*, *Armachanus*, *Tillidaphnus*, all testifying the same, and that there are but two Orders of Ministers in the Church of God, Bishops and Deacons; wherefore *Lambert*, a Martyr, in his Answer to the Articles objected against him, saith, "As touching Priesthood in the Primitive "Church, when vertue bore (as Ancient Doctors do deem, and Scripture in my Opi-"nion recordeth the same) most room, there were no more Officers in the Church "of God, then Bishops and Deacons. *Navarrus* saith, it's the common Opinion of Divines, that Episcopacy is not an Order, but an Office. See more of this in *Forbesii Irenicum*; and here, by the way, we note, in our own Nation, that blessed man Mr. *Wickliffe* doth judge, that there ought only to be two Orders; we shall give one instance. In the year 1537. there came out a Book called, *The Institution*

stitution of a Christian-man, made by the whole Clergy in their Provincial Synod, set forth by the Authority of the Kings Majesty, and approved by the whole Parliament, commanded to be Preached to the whole Kingdom, wherein (speaking of the Sacraments of Orders,) It is said expresly, *That although the Fathers of the succeeding Church after the Apostles, instituted certain inferiour degrees of Ministers, yet the Truth is, that in the New Testament there is no mention made of any other degree*: This we subjoyn, not as continuing it within this course of time, but for more full probation of this point.

But we return a little, to answer that objection formerly proposed, that *Aerius* was condemned by *Epiphanius*, this he was never condemned for by any Council of Heresie, *viz.* for holding the Identity of a Bishop and Presbyter; but on the contrary, *Concil. Aquis Gravens. Sub Ludovico Pio, Imp.* 10. *an.* 116. hath approv'd for true Divinity out of the Scripture, that Bishops and Presbyters are equal, bringing the same Texts that *Aerius* doth, and which *Epiphanius* inded undertaketh to answer, but how slightly, let any ordinary Reader judge. We confess, that he is called an *Heretick* by *Epiphanius*, but this was especially, if not only, because he was an *Arrian*. But as for this Opinion, that there ought to be no difference betwixt a Bishop and a Presbyter, *Austine* calls it, *proprium dogma*; and *Epiphanius* calls it, *Dogma furiosum & stolidum*, but neither of them calls it an Heresie: But, be it so, that this was the Opinion of these Doctors, do we not find them Reprehend *Aerius* for keeping the week before *Easter*? and by this means should many of our Episcopal men be condemned by them as Hereticks: Yea, to this we add for further confirmation, Saint *Hierome*, *Austine* himself, *Sedulius*, *Primasius*, *Chrysostom*, *Theodoret*, *Oecumenius*, *Theophylact*, &c. were of the same opinion with *Aerius*, (as *Michael Medina* observes, in the Council of *Trent*, and hath written *lib.* 1. *de sacra Hom. Origin.*) And also we have *Brem*'s account of it, and yet none of these deserve the name of Fools and Madmen, much less to be branded for Hereticks: Yea, *Alphonsus de Castro*, though a Papist, saith, *Adverss. Heres. Titul. Episcopus.* That *Jerome* was of the same Opinion with *Aerius*; and Learned *Whitaker*, *Resp. ad Campian. rat.* 10. hath these words, *That few of the Ancients, except* Epiphanius *and* Austine, *did number* Aerius *among the Hereticks.*

Reader, We cannot stay here, to make a recapitulation of the names of the Fathers, and the actings of Presbyters, at this period of time, in Church Discipline, Suspending and Excommunicating, Accusing and Condemning the Guilty, Erroneous, where we find the Moderator Commissionate by the Presbytery sometimes, so as to take his Life in his hand, and proceed to the Sentence of Excommunication, even of the greatest opposers of the Truth, and persecutors thereof: For which, read *Antigonius*, *Helchsayius*, *Torion*, &c. And also Ordination, without any Bishop consenting directly or indirectly thereto, which Doctor *Blondel* that great Antiquary, undertakes in a very long discourse to make out: That for 1200 years the people had free liberty in the choice of their Bishops; which, if it were not tedious, we could illustrate by undoubted Authors in all the several Countryes. And *Cyprian* tells us, that this power did depend upon the people, *divina authoritate*, *Epist* 69. for which read *Rerebrack*, giving an account of the 5*th*. Century; so doth also *Panormitan* strongly maintain the same; and more, that

whole

whole Nations hath been Converted to the Faith; and govern'd for hundreds of years without Bishops. It is abundantly proved by Doctor *Blondel*, *Sect.* 3. *de ordinationionibus*, and *Johannes Major*, *de gestis Scotorum*, *lib.* 2. *cap.* 2. and *Johannes Fordonius*, that the *Scots* were Christians 220 years, and were without Episcopal Government: The like he proves out of the *Gothes* and *French*; and that in *Alexandria*, for almost 200 years, the Presbyters Constituted and Ordain'd their Bishops; yea, *Isidore Hispalensis*, who lived *an.* 630. doth utterly condemn the arrogancy of any Presbyter to assert such preheminency over the Brethren, and which would tend to the promoting of Antichrists kingdom: But again, do we not see, the Ordination by Presbyters, without any License from the Bishop at all, making use of the intrinsick power of the Church, given by Christ himself, in the 13 Canon of the Council al *Ancyra*, which was held before the Council of *Nice* in the year 314. And in the Council of *Antiochia*, which was, *anno* 341. *Can.* 10. And in *Synodo ad Quercum*, the year 403. it was brought as an Accusation against *Chrysostom*, that he had made Ordinations without the Company and Sentence of his Clergy; so that no Bishop then could in the least be so bold as to assert and arrogate to themselves such power as now they do: And *Forbesius* in his *Irenicum*, brings a famous example of *Pelagius* Bishop of *Rome*, the first of that name, who was made Bishop by two Bishops and one Presbyter, named *Andreas*. In the Council of *Nice* it was decreed, that no Bishop should be made, but by three Bishops at least; And yet this *Pelagius*, being by *Justinian*, the year 555. appointed to be Bishop of *Rome*, and not being able to obtain three Bishops to Ordain him, whereby being then suspected of a Crime, he afterwards cleared himself, that he had received Ordination from two Bishops and a Presbyter. And *Cyprian* in his Exile, writing to his Charge, certifies them, that *Aurelius* was Ordained by him, and his Colleagues, who were present with him, *Epist.* 33. So *Firmilianus*, *Brerewood*, *Ferandinus*. Thus much then for this point, from *Constantine* to *Phocas*.

Fourthly, From him to *Charles* the 5*th*. having given a brief account of the Propagation of the Gospel, its Purity and Govetnment, even in the time of the Persecution of the Church under the *Arrian* Heresie, which began the year of Christ 339. so as that the Presbytery did proceed against that *Arrian* Presbyter and his Successors, who seduced *Constantine*, *Constantine* his Son, who incens'd the Emperor against *Athanasius*, as being instrumental in his Excommunication; yea also, under the persecution of the *Donatists*, who sprang up in *Africk*, *an.* 411. of whom *Austine* complaines in sundry places; *Optatus* tells us, that after *Julian* came unto the Empire, they supplicated him to establish them in their pernicious way, from whence legally they had been deposed by a true Presbyterial Censure; yea, this Government clearly appears also, under the *Arrian Vandalls*, *an.* 427. And *Pampanian* as a Moderator acted against these damnable Errors, as a Representative of the Presbytery, who was afterwards Tortured with burning Plates of Iron; *Eugenius*, *Deronymus*, &c. banished from their Charges by the instigation of that corrupt Clergy. Now we have descended unto the 650 year of our Lord, for which read *Hesychius*, inveighing sharply against preheminence. I hope *Gregories* words are well known to all in this point, he lived near the 700 year; yea, add *Biel*, *Cassand*, a moderate *Pontifician*, &c.

But

But further, descend unto the 894 year of our Lord, where we see, sometimes one, or two, or three at least of Presbyters with their Elders, keeping up the face of a Government among the *Bohemians*, when their Duke *Borivoius* was Converted; yea, under the great Persecution that succeeded after in *Drachomira* his Wifes time, and some stirrings or beginnings of a people called *Albigenses* or *Waldenses*; of which *Alcuinus* the Scholar of venerable *Beda* doth speak, with *Adelbert*, *Samson* of *Scotland*, *Claudius Clemens* of that same Nation, in opposing the Popes Factor *Platina* in *Gregory* 3. And as for the years 900, and 970. see *Wojtieh Synopsis*: inst Ordination of Bishops without Presbyters; and *Claudius Scotus*, to whom *Claudius Clemens* was much inferior, opposing *Boniface* Archbishop of *Mentz*. declaring the unanimous consent of Presbyters, was the only Government and stop to Papacy. *Hajmo*, *Rabanus*, *Bertram*, do often satyrickly tax the Arrogancy of the Clergy in this point: But proceed further unto the year 1075. when lived Pope *Hildebrand*, or rather *Firebrand*, who deposed Kings from their lawful Thrones; of him, saith *Aventine*, born about the year 1466. the Clergy declared him to be the Antichrist in their Sermons, saying, this is the fruit of affecting Preheminency or Prelacy. But for this tract of time, read *Anselmo* of *Laon*, hammering down Prelacy; and *Radulphus Ardens*, a Doctor of *Poitiers* in *France*, with several others. Thus far we have had a transient view of the several Witnesses for the Truth, though dispered up and down, but now the *Waldenses* keep this form of Government; yea in the beginning and carrying of the Persecutions 1160. for which read *Peter Bruis*, who published a Book in the 1100 year of our Lord, from whence they were denominated the *Petro-Brusians*: And in their first Assassination against their pernicious way, in excommunicating such persons as were the Authors of these damnable Heresies maintained by the corrupt Clergy, then the Pope did begin to rage against them: At this time, there was also a contention in *England*, in the time of *Henry* the first, touching the Collation of Bishopricks. when *Thurstan* Elect Archbishop of *York*, received his Consecration from the Pope, the King understanding thereof, prohibite him to come within his Kingdom. Do we not read also, persons asperling the *Waldenses* to their good King *Lewis* the 12*th*. to root them out? whereupon they sent to his Majesty for Hearing, the Prelates were instant upon the King, not to give them Audience; to whom he replyed, had he War against the *Turk*, he would first of all hear him, and thereupon did send Mr. *Adam Fume* Mr. of Requests, to search into their Life, Religion, and Government, who returned this answer, that they taught all the Articles of the Christian Faith, did Suspend, Excommunicate, any Incestuous profligate and wicked person from amongst them, by the Presbytery, and that they did hold an equality amongst their Clergy: *Joach. Camerar*, *Æneas Silvius* recordeth, though afterward Pope, that the *Hussites* were the Scholars, and held that other Bishops were equal to the Bishop of *Rome*. And *Berlaam* proveth out of the *Chalcedon* Council, *cap.* 8. That their Pope, nor any other pretended Bishop, ought not to usurp one over another: And *Marselinus Petruinus*, in a Book called, *Defensor Pacis*, doth homologate with him: And what was the Testimony of *John Wickliffe*, we shewed before, who flourished about the year 1371. nor did his Doctrine die with him, for in the year 1378. *Walsingham* saith,

that

that the Pope taxed the Heads of the University for slight care they took in suppressing of his Doctrine; notwithstanding all this, the *Hussites* do cordially embrace it: And *Conradus*, at last, Archbishop of *Prague*, became a follower of *Husse*. But Reader, we shall not now detain you with the practice of the Reformed Churches, which we hope is so well known to you, that it shall be counted impertinent at present to recite; only observe the judgment of God upon those, who for a Carnal Interest, Apostatised from the Truth, to terrifie you from the like. *First*, Mr. *Patrick Adamson*, for high esteem once in *Scotland*, who insinuating himself in the Kings Favour, made it his work to overturn the Government of Christs House, in order to the fixing of himself Archbishop of St. *Andrews*, and making it an ordinary Proverb to boast of these three things that could not fail him, the Kings Favour, his Riches, and Learning; he was so judicially stricken of God, that he could not in sense seek a Blessing to his Meat, and forced to take Charity from these Ministers he persecuted; and for the Kings Favour, he used himself to say, that the King cared no more for him then a very Dog. *Secondly*, This was palpably seen upon Bishop *Spotiswood* 1639. being Excommunicated by the Church, fled into *England* in great misery, where he died; his Son, who was President of the Session, was Beheaded at St. *Andrews*, his Grandchild *Darzie*, at *Edenburgh*. *Thirdly*, Mr. *James Nicolson*, once very famous, (till by Insinuation of Impious men,) he was drawn aside, he was drenched by the Lord and Terror of Conscience, that he died a Spectacle to the World, and what came of the rest? ye have heard.

FINIS.